the mechanical biology, it reached its climax; and T. H. Huxley gave it the finishing touch by inventing the word ' epiphenornenon' to describe the status of mind or consciousness or psychical process, and its relation to the physical processes of the brain.

Philosophy and the Mechanical Psychology

And what had the philosophers to say to all this triumphant march of mechanistic science ? In all such large questions about the nature of things does not the last word lie with the philosophers ? Are not they the final arbiters in disputes about the world and the universe ? It is a common error to suppose this to be the case. The assumption is a survival from the time when natural science was called natural philosophy, and when the endeavour to describe the universe as a whole was commonly considered to be a branch of philosophy in which the methods of metaphysics were to have the determining role. But modern thinking repudiates those methods and restricts philosophy, in so far as it is recognized as a distinctive inquiry, to a regulative role. It recognizes that such branches of philosophy as logic and theory of knowledge have, and always must have, a decisive voice in regulating the methodology of the various sciences; but it insists that philosophy, having no valid method of its own for ascertaining the nature and the relations of things, must accept the findings of the empirical or inductive sciences.

The history of thought throughout the modern period

bears out very fully this restricted view of the role of philosophy. At its inception we find philosophy, in the person of Descartes, confidently prescribing to the sciences their boundaries and some very general pro-